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scenes of the most important transactions engage the attention of the antiquary and excite the inquiries of the traveller at every step of his journey. In the vestiges that it retains of its past history, and the melancholy proof it affords of its present situation, there is no country which can give birth in the contemplative mind to such a vast variety of reflections, political, moral and religious.

It is with reference to those of the last-named character, that this little work has been compiled. We do not admire the conversational style which Mr. Morehead has thought proper to adopt; and we think some of his speakers are far too declamatory to be very pleasant conversational companions. Yet upon the whole we have seldom perused a more interesting little volume of its kind. The Rev. Compiler has embodied in it a considerable quantity of correct and va-

luable information. The whole is written with much liveliness of style, and there are some passages of considerable brilliancy and beauty.

We have elsewhere given one extract from this little volume, which may serve as a specimen of its style and character.

As this epitome seems to have been designed for young people chiefly, we could have wished that they had been parties represented in the dialogue. A series of conversations between a father and son;—or the fiction of the journal of a young traveller would probably have rendered the work more attractive to this class of readers. A small map of Palestine, pointing out the route of Pamphilus, would have been an acceptable and useful frontispiece, while two or three plates of places described, without much augmenting the cost, would much increase the popularity of the volume.

#### COLONIAL SLAVERY.

##### *Appeal to the People of Ireland, on behalf of the Slaves in the British Colonies.*

Fellow countrymen! Are you aware that there are at present in the colonies of Great Britain, *eight hundred thousand* human beings, subjects of the British government, who are kept in cruel and degrading bondage?

Are you aware that this class of your fellow-subjects were originally torn from their native homes by pirates, and transported across the Atlantic by traffickers in human flesh? Do you consider, therefore, that the slaves, robbed of liberty by this flagitious violation of all law, have as just a claim—as undeniable a right—to freedom, as their masters who enslave them, or any free-born son of Britain?

Are you aware that these unhappy victims of lawless tyranny are considered as the absolute property of their masters—are bought and sold like cattle, and transferred at pleasure—are seized for their master's debts, put up to auction, and knocked down to the highest bidder?

Are you aware that these, your brethren, by all the common ties of humanity, are driven in gangs to their daily toil by the cart-whip; are work-

ed like beasts of burthen, and receive no wages for their toil?

Are you aware that their masters and drivers are armed with almost uncontrolled authority over the lives and persons of their slaves? and we appeal to you, when uncontrolled power is possessed by man, is it not always abused? What then must be the case in the West Indies, where the slaves are regarded as a *lower race of beings*, not formed of the same flesh and blood? Oh! it is wantonly and cruelly abused: the slaves are punished for any offence or no offence, and have no adequate redress. Few of the colonial legislatures admit the evidence of a slave. Complaint, therefore, if they dare complain, would expose them to a repetition of punishment, and add suffering to suffering.

Are you aware of the custom of flogging *female* slaves? You may be aware of its existence, but not of its horrors. Unless you had been present at this soul-sickening spectacle—unless you had been witnesses of the shameful exposure of the person—the cutting-whip—the lacerated flesh—

the streaming wounds—the agonizing shrieks—you would form but a faint idea of the horrors of this barbarous and appalling practice.

Are you aware that in many colonies marriage is unprotected and unsanctioned? in some it is almost unknown. An awful licentiousness prevails!—the ordinances of God are set at nought; and that sacred institution, which was designed to be the cement of society and the sweetener of life, is altogether nullified!

We enjoy the blessing of one day in seven, divinely appointed for rest and spiritual refreshment—for the repose of the body, and the instruction of the mind. But for the slave, there is *no sabbath!* He may journey from the cradle to the grave, and there is no intermission of his toil! Sunday is their only market-day—the only time allowed them for cultivating the patches of ground allotted for their support.

Are you aware, that while the *free* black population in Hayti, the United States, and our own colonies rapidly increase in number, the slaves, through excessive toil and cruel treatment, almost as rapidly decline? and this diminution is found to be in nearly an exact ratio with the proportion of sugar which is raised. In one island (Trinidad) instead of having a considerable increase, the cultivation of sugar has destroyed in six years, according to parliamentary returns, nearly *four thousand slaves!* or about one sixth of the whole population, a rate of destruction which, if universal, would soon depopulate the world!

Are you aware that sugar raised by free men can be imported from Bengal, and sold cheaper than slave sugar, and that, in the form of bounties and protecting duties, you are annually taxed with the enormous sum of *one million two hundred thousand pounds!*\* to support slavery and all its abominations?

Are you aware that if these restrictions were repealed—if these bounties upon cruelty were abolished, and trade were free, we should receive the produce of the East, and, in return, the millions of India would receive our manufactures, and thus give em-

ployment to hundreds of thousands of our starving population?

Again—are you aware that, in addition to this enormous tax, we are burthened with the annual expense of *two millions sterling* in maintaining a fleet and army to protect the West India planters? Britain, the patron of liberty and justice, the boasted liberator of Europe, employs her fleet and army to protect men in the possession of prey, which they have either stolen themselves, or obtained knowing it to be stolen—to protect them, lest man should demand his spoliated rights—lest outraged and insulted nature, driven to desperation by tyranny, should pour the fury of its awakened indignation upon the head of the oppressor!

Such, fellow-countrymen, are the general features of this iniquitous system. We have laid it open before you—can you view it unconcerned? can you think of such oppression without horror and indignation? can you think of such oppression without sympathy and tears?

But shall these things always continue? shall the rights of your fellow-subjects never be restored? shall the wrongs of your brethren never be redressed? “Never!” say the West India planters, “never!” The friends of humanity have been labouring during the last forty years to effect it, but alas! in vain. His majesty’s ministers in 1823 attempted it, but equally in vain. The colonists are determined to resist ameliorations. Some of them have had the audacity publicly to declare, that “if the Commons’ House, and the Lords’ House, and the King at their head, were to join in making laws for the better treatment of the slaves, they would pay no other regard to them, than to treat them with contempt.” What then is to be done?—Do *you* do your duty, and this odious system shall be utterly demolished—the rod of the tyrant shall be broken, and the oppressed shall go free.

We call upon you, therefore, to petition the British legislature for the total and speedy extinction of Negro slavery. His Majesty’s ministers, we rejoice to believe, are inclined to mitigate, and finally to abolish it; but

\* Great Britain is included in this estimate.

they have to contend with a violent and powerful opposition at home, and are thwarted by the colonists abroad. You are called on to support them: with *your* aid, they cannot but succeed—without it, their exertions will be vain.

We implore you, therefore, loudly and urgently to exert all your energies for the extinction of this enormous evil. Let petitions come from every quarter—from every town, and village, and congregation—let there be a general cry, and the united voice of the people must prevail. Let no member of the community falsely imagine that he can do nothing, or has no part to act: every single individual has a part, an important part, dictated alike by his duty and his interest. Hard must be *his* heart, and brutish *his* understanding, who can view this mass of accumulated misery, of aggravated evil, and turn away as if it were “an idle tale.” With such a one we would expostulate:—

Are you a friend to the liberty and happiness of man?—Then pray for the subversion of this impious usurpation, by which eight hundred thousand of your brethren are consigned to slavery and woe, from no cause but the rapacity of avarice, and for no crime but the colour of their skin!

Are you an enemy of cruelty and oppression? Then demand the extinction of “a system, the most merciless and tyrannical that was ever tolerated upon the face of the globe.”\*

Are you a lover of your country? Then call for a removal of an evil, which cramps your commerce, checks your manufactures, and starves your population.

Do you consider yourself a Christian? Be assured you deceive yourself: love, that test of Christianity, can have no place in your heart, if, unmoved and unaroused, you can look with apathy on the altars of slavery, reddened, year by year, with the blood of thousands of your brethren.

Do you reflect that the judgments of righteous heaven will inevitably descend upon the authors and supporters of wickedness and oppression? Then acquit yourself of guilt—raise your voice against it. If you remain inactive, you support it—your silence is consent. Remember then, we implore you—your “brother’s blood crieth from the ground:” his wrongs “appeal from tyranny to God!”

Finally, countrymen! Fellow-Christians, of every rank and denomination, let us enter our protest against a system which is at war with every principle of justice, every sentiment of humanity, and every view of enlightened policy; which originated in robbery—issupported by violence; which is a disgrace to our country—a stigma upon our religion; which was devised in hell, and is compacted of a thousand crimes; which annihilates the laws, and sets at defiance the supreme authority of God!

## METEOROLOGICAL, MEDICAL, AND MENDICITY REPORT.

Date. 1831.	Barometer.			Thermometer.			Wind and Force	Diary of Weather.	Mendicity.	
	A	10 P. M.	Med.	10 A. M.	10 P. M.	Med.			No. in Books.	Balance in Bank.
Feb. 26	29.35	29.45	29.40	43	41	42	N.W 2	Fair, windy, hail, fair.	2692	413 2 8
March 5	— 46	28.99	— 22.5	53	49	51	W. 1	Rain, hazy, hail with storm.	2772	312 13 3
Do. 12	— 33	— 73	— 0.55	46	46	46	SW 2 4	Heavy rain, storm, hail.	2796	366 14 11
Do. 19	30.19	30.12	30.155	51	49	50	N.W 1	Fair, fair, fair.	2910	129 3 0

*Meteorological Report.*—The weather cloudy from the 19th to the 26th of February. The wind chiefly N. and N. W.—very cold and raw—some rain almost every day—large hail-drops on the 26th. The buds, which appeared on the trees in the early part of the month, after the snow, have not advanced. The aurora borealis was very sensible on the evenings

of the 5th and 9th of March, particularly on the latter: it exhibited a very grand luminous appearance from half past nine, p. m. to midnight. The weather in general hazy, with heavy showers of rain on the 11th and 12th—a severe hail-storm on the night of that day. The barometer fell near an inch in twenty-four hours. The wind from the west commenced blow-

\* Paley.